1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



438 Kamchadal ports Tigil and Petropavlovsk, and that are used for clothing by the Kamchadal and the Russians in Kamchatka.

261 185 MANAGEMENT OF FOOD-SUPPLIES. — I have had occasion to observe many cases of lack of foresight in northern Siberia. Thus the Yukaghir, in the early part of winter, squander their supplies of fish, and regale their Yakut visitors liberally, while towards spring they go hungry. The lack of restraint or foresight also hinders the growth of the Tungus herds. A poor Tungus will kill his riding-reindeer for meat more readily than will a wealthy Koryak kill one that has not been broken. On this abstinence is based the increase of the Koryak herds. A herd-owner, like the simple herdsman, while tending the herd far from home, will feed on carrion or will go hungry rather than kill a reindeer for himself. Some travellers have complained of the stinginess of the Reindeer Koryak and of their reluctance to kill reindeer for their guests, to whom they serve the meat of animals fallen from disease. 556 Notwithstanding all his abstemiousness, the owner of a herd, as I have said above, may kill reindeer for actually starving people, and at times becomes recklessly extravagant in order to show off his wealth.

The Maritime Koryak consume the provisions laid up in their storehouses economically, and hide them from visitors, lest they might ask for some. In the village Kamenskoye, where the main supply of fish consists of dog-salmon, I was told that for years at a time full storehouses of dried uyo'k (*Salmo socialis*) are kept for the contingency of a poor catch of dog-salmon.

● 731 Thanks to such foresight, and to the relative abundance of fish and sea-mammals in Koryak waters, actual famines are very rare among the Maritime Koryak. However, a great famine occurred in the late seventies along the coasts of Penshina Bay. I did not succeed in learning the exact date. During that summer almost no fish entered the rivers. As a result of this, there were almost no sea-mammals, either, near the coast. Therefore there was not enough food for the winter; and in spring a genuine famine set in, especially when the snow began to melt, and communication with the Reindeer Koryak and the Russians became impossible. I was told that during that famine nearly half of the population of the Itkana villages and a part of the Paren people died. Since then no such disastrous summer has recurred, although toward spring food has been scanty every year.

431 Thanks to their herds, the Reindeer Koryak are secure against such famine. Poor people usually keep near the herd of a wealthy kinsman, or follow him and avail themselves of his gifts when in need. Murrain, which frequently appears among the reindeer, naturally undermines the prosperity of the herd-owners; but during the epidemic there can be no famine, as the Koryak eat the fallen reindeer.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



The Koryak extend their friendship also to the Russians, whose presents [609]
generally consist of tea, tobacco, baked bread, biscuits, flour, and other 572
imported articles. 574

A Koryak, on his arrival in a settlement or camp, makes his headquarters 437
in the house or tent of a friend, and while there partakes of the meals as a member of the family. The lads feed his dogs or guard his reindeer. Among the Maritime Koryak a place is reserved for his bed on the platform in the front part of the subterranean house, while among the Reindeer Koryak he passes the night in the host's own sleeping-tent or in a separate sleeping-tent. In ancient times the "friends" were met with fire from the hearth, obviously in demonstration of the amicable feelings of the hearth as the family protector, and of the host. At the present time, these friends, as all [576]
other visitors, are met with the greeting "Eh, ye'ti!" which means simply "Ah, thou hast come!" to which the visitor answers, "Ye'ti."

Clearly, the fraternities as a social institution have a utilitarian basis; 761
but we also find certain manifestations of a social feeling of altruistic character. Thus the announcement of the death of a member of the family, made by the relatives to all the inhabitants of the settlement or of the surrounding camps, is obviously intended as a warning of the danger from evil spirits, which caused the death. The neighbors thus informed at once take protective measures.[1]

As a rule, material support is offered by the more prosperous only to 476
relatives. In times of famine, however, the provisions are divided indiscriminately among all the inhabitants of the settlement who are in need. 731 ●

If we disregard for a moment the influence of the Russians on the social 174
life of the Koryak, it can, I think, be asserted that the independent development of social forms among the Maritime Koryak could hardly have reached 565
the stage at which the nobility and the common people would appear as two 558
sharply defined hereditary classes. The brave warrior and the clever hunter, who, as a rule, ranked above the masses as protectors and providers of the group, lost their influential positions during famines in years when huntin and fishing had been unsuccessful. Not so with the Reindeer Koryak.

The concentration of fortunes in the form of large herds in the hands 174
of single individuals, and the perpetuation of these fortunes through inheri- 565
tance, might have furthered social differentiation, and led to the formation of 556
aristocratic families. In ancient times the possessor of a large herd had to be not merely a good shepherd, but a warrior well able to protect his herds against the attacks of enemies. Around him as a natural protector would cluster, first of all, groups of relatives, but also neighbors (na'mtumgin, "neighbor in camp") possessing but small herds or no herds at all. These people would become herdsmen subordinate in position, while it devolved on

[1] See Part I, p. 104.

11: Kennan--212-213 T-3 (1865) 1870 Koryak-1-2
116, 731, 756, 786 Reindeer

"The duties of the Shamáns or priests among the Koraks are, to make incantations over the sick, to hold communication with the evil spirits, and to interpret their wishes and decrees to man. Whenever any calamity, such as disease, storm, or famine comes upon a band, it is of course attributed to some spirit's displeasure, and the Shamán is consulted as to the best method of appeasing his wrath. The priest to whom application is made assembles the people in one of the largest tents of the encampment, puts on a long robe marked with fantastic figures of birds and beasts and curious hieroglyphic emblems, unbinds his long black hair, and taking up a large native drum, begins to sing in a subdued voice to the accompaniment of slow, steady drum-beats. As the song progresses it increases in energy and rapidity, the priest's eyes seem to become fixed, he contorts his body as if in spasms, and increases the vehemence of his wild chant until the drum-beats make one continuous roll. Then, springing to his feet and jerking his head convulsively until his long hair fairly snaps, he begins a frantic dance about the tent, and finally sinks apparently exhausted into his seat. In a few moments he delivers to the awe-stricken natives the message which he has received from the evil spirits, and which [213] consists generally of an order to sacrifice a certain number of dogs or reindeer, or perhaps a man, to the offended deities.

In these wild incantations the priests sometimes practise all sorts of frauds upon their credulous followers, by pretending to swallow live coals and to pierce their bodies with knives; but, in a majority of instances, the Shamán seems to actually believe that he is

under the control and guidance of diabolical intelligence. The natives themselves, however, seem to doubt occasionally the priest's pretended inspiration, and whip him severely to test the sincerity of his professions and the genuineness of his revelations. If his fortitude sustains him under the infliction without any exhibition of human weakness or suffering, his authority as a minister of the evil spirits is vindicated, and his commands obeyed."